shewn by the same phrase occurring in  
ch. iv. 2: where after seeing the door open  
in heaven, and hearing the *“Come up  
hither,”* he adds, *“immediately I became  
in the Spirit.”* See also ch. xxi. 10. Ebrard  
well says, “Connexion with surrounding  
objects through the senses is suspended,  
and a connexion with the invisible world  
established.” On the attempt made by  
some to give the words a different meaning,  
see below) **on the Lord’s day** (i.e. on  
the first day of the week, kept by the  
Christian church as the weekly festival of  
the Lord’s resurrection. On any probable  
hypothesis of the date of this book, this  
is the earliest mention of the day by this  
name. This circumstance, coupled with  
a bias in favour of a peculiar method of  
interpretation, has led certain modern interpreters,  
of whom, as far as I know,  
Wetstein was the first, to interpret the  
words of the day of *the Lord’s coming.*  
So Züllig, and in our own country, Drs.  
S. R. Maitland and Todd. But 1) the  
difficulty of the thus early occurrence of  
this term, *“the Lord’s day,”* is no real  
one. Dr. Maitland says [see Todd’s Lectures  
on the Apoc., Note B, p. 295], “I  
know of nothing in the Scripture or in the  
works of the ante-Nicene Fathers on which  
to ground such an assumption.” To this  
we may answer, that the extent of Dr.  
Maitland’s knowledge of the ante-Nicene  
Fathers does not, happily for us, decide  
the question: as the expression occurs repeatedly  
in those very Fathers: see the  
citations in my Greek Test. Mr. Elliott,  
Hor. Apoc. iv. 367 note, has pointed out  
that the primitive Syriac version renders  
1 Cor. xi. 20, “not as befitteth the day of  
the Lord ye eat and drink,” which is an  
interesting proof of the early usage. This  
chronological objection being disposed of,  
and the matter 2) taken on its own merits,  
it really is astonishing how any even  
moderate Greek scholars ean persuade  
themselves that the words can mean that  
which these Commentators maintain. See  
this shewn in my Greck Test.): **and I  
heard a voice** (see Ezek. iii. 12) **behind  
me** (Isa. xxx. 21), **great as of a trumpet,**{11} **saying** (the trumpet is the instrument of  
festal proclamation, Numb. x. 10: John ii.  
15, &c.: accompanies divine manifestations,  
Exod. xix. 19 f.; Joel ii. 1: Matt.  
xxiv. 31; 1 Thess. iv. 16. The similarity  
to the sound of the trampet here was it  
the loudness and clearness of the voice:  
see also ch. iv. 1. From this latter it appears  
that this voice was not that of our  
Lord, but of one who there also spoke to  
the Apostle. Düsterdieck remarks that  
**behind me** leaves an indefiniteness as to  
the speaker), **What thou seest** (the present  
carries on the action through the  
vision now opening,—*“what thou art seeing”*)  
**write** (forthwith) **into a book, and  
send to the seven churches, to Ephesus,  
and to Smyrna, and to Pergamus, and to  
Thyatira, and to Sardis, and to Philadelphia,  
and to Laodicea** (for all particulars  
respecting these churches, see the  
Introduction, § ii.).

**12—20.]** THE VISION, i*n which our  
Lord appears to St. John, and the command  
is repeated.* This vision is the introduction,  
not only to the messages to the  
churches, but to the whole book : see further  
on ver. 19.

**12.]** **And I turned  
about to see the voice which was speaking  
with me** (the voice, the acting energy,  
being used to signify the person whose